A SERMON

PREACHED in the

PARISH-CHURCH of St. *PETER*'s,

WORCESTER,

On SUNDAY the 25th of MAY 1746.

The appointed DAY of

SOLEMN THANKSGIVING

FOR THE LATE

GLORIOUS VICTORY

Obtain'd over the REBELS at CULLODEN-MOOR,

By His *MAJESTY*'s FORCES,

Under the WISE and VALIANT CONDUCT

Of His ROYAL HIGHNESS

WILLIAM, Duke of *Cumberland*.

By D. BROOKER, Vicar of St. *Peter*'s, in *Worcester*.

Publiſhed at the Requeſt of ſeveral of the AUDITORS.

WORCESTER:

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(Price Six-pence.)

SERMON

PSALM xxi. and part of the 11th, 12th, and 13th Verſes.

——They imagin'd a MISCHIEVOUS *Device, which they are not able to perform.*

Therefore ſhalt thou make them turn their Backs, when thou ſhalt make ready thine Arrows upon thy Strings, againſt the Face of them.

Be thou exalted Lord in thine own Strength, ſo will we ſing and praiſe thy Power.

MEN, BRETHREN and FATHERS, we are aſſembled here this Day in Obedience to the General Command of God, who has enjoyn'd his univerſal *Family* of Creatures to keep one Day holy, and dedicated to *his* immediate Service: But the *particular Subject* of this Day is directed by public *Authority*:—A ſolemn Return of *Praiſe* and *Thankſgiving* to the *Great Ruler of Nations*, who, (after the *many Deliverances* we have ſo often receiv'd, and made ſuch *ill* Returns for) has nevertheleſs moſt graciouſly vouchſafed to appear our Deliverer *again*; and has, in a conſiderable Degree diſpell'd that Cloud, which began to overſpread *our* Hemiſphere, with Blackneſs, and threatned to burſt with Deſtruction upon us. And the Senſe of our Obligations to Almighty God, for this Signal Mercy, will *naturally* riſe higher, when you reflect, that inſtead of OUR rejoycing, as *Engliſhmen, and as Proteſtants* for our *Preſervation*; WE MIGHT HAVE heard of *Rejoicings* at ROME, PARIS, or MADRID, for our *Deſtruction*, and the fair Proſpect of the *Extirpation* of us, *Heretics*, and the *Northern Hereſy* together; tho' after the Way, which *they* call Hereſy, ſo *worſhip we the God and Father of our Lord Jeſus Chriſt; believing all Things* (and believing *nothing elſe* as *eſſential* to Salvation but) which are written in the Law and in the Prophets, and the Goſpel of Chriſt.

We are met here to join in a national Act of Praiſe for *Mercies* receiv'd; we *might have* met together in *Sackcloth and Aſhes: Our Faces fill'd with Blackneſs*, and our *Hearts failing us with Fear*; and *for looking after thoſe Things which* ſeem'd to be *coming* on the Land.

We are aſſembled here to acknowledge with grateful Hearts, the rational Proſpect we have NOW, of *ſitting every Man under his own Vine, and his own Fig-tree*; we *might have* aſſembled ourſelves together to have conſulted of the *propereſt Method of Flight* and *Place of Safety*: Many of us muſt have been glad to have left our Vines and our Fig-trees *behind* us: and ſhould have been glad to have eſcaped, in the Language of St. *Paul*, *So as by Fire*; or elſe muſt have periſh'd *in* it.

We are in the laſt Place met together in a BODY, and in our reſpective Places of religious *Worſhip*: We *might have been* under the hard Circumſtances of the poor Proteſtants of *Dublin*, in the Days of *James* the Second; when * Colonel *Luttrel*, his appointed Governor of that City, iſſued out a bitter Order, forbidding Proteſtants to meet ANY WHERE, even in their Places of Worſhip, above FIVE in Number, under Pain of military Execution and DEATH.

—— Here was an afflicted State! and this *might*, this *would* have been ours, had not the God of Hoſts and *Britain*, appear'd for us, and enabled us *now* to ſay;—— *They imagin'd a miſchievous Device, which they are not able to perform, &c.*

Whatever Occaſion this Pſalm was wrote upon, I ſhall not now particularly enquire. Whether it was a *Prophecy*, or for a Victory over the *Syrians* and *Amonites*; Commentators I know are divided about it, yet I will venture to hope one Thing, that you are not divided about the Propriety of its *Application* upon this happy Occaſion, but unanimouſly agree in this Point, That THIS DAY IS THIS SCRIPTURE FULFILL'D IN YOUR EARS: *They imagin'd a miſchievous Device, which they are not able to perform, therefore ſhalt thou make them turn their Backs*, &c. From which Words I ſhall take Occaſion to conſider,

I. What

* See the original Order in *Welwood's* Memoirs. *Append. Numb.* 22.

I. What was the *Miſchievous Device they imagin'd.*
II. Their *Inability* to *perform* it.
III. Their Defeat, imply'd in theſe Words, *Therefore ſhalt thou make them turn their Backs when thou ſhalt make ready thine Arrows upon thy Strings againſt the Face of them:* From whence in the
IV. Place; will juſtly follow the Epinikion, or Song of Praiſe, *Be thou exalted Lord in thine own Strength, ſo will we ſing and praiſe thy Power.*

To take them in their Order:

I. The 1ſt *Miſchievous Device they imagin'd*, was to remove the preſent Royal Family from the Throne, call'd to it by the united Conſent of King, Lords and Commons, and whoſe Succeſſion was further ratified in both Houſes of Parliament, by and with the Conſent of her Majeſty Queen *ANNE*: But particularly, who for upwards of thoſe Thirty Years, have made the *Laws of the Land* the *univerſal* Rule of their Government and political Conduct, both in Church and State: Such a Governour as this, I ſay, who has made the Proteſtant Religion in General, the Doctrines and Oeconomy of the Church of *England* in particular, and the Liberties of the *People* his *peculiar Care*, was *miſchievouſly* intended to be remov'd from the Throne to make way for another; who promiſes us forſooth *very kindly*, that if we will ſet the whole Kingdom in Confuſion and Flames, and fix him in the Throne, He will do the SAME: For that is actually the nonſenſical Language of this impious Rebellion, if it was put into *Engliſh*. Rebel againſt your *preſent* King, under whom your *Religion*, your *Laws*, your *Liberties* are REALLY ſecure; and erect a *Stranger* in his Stead, under whom PERHAPS they MAY be ſo; who can only give us his *pretious Promiſe* they *ſhall be ſo*; tho' at the ſame Time, we are well ſatisfied from the Practice of our former *Romiſh* Governors, and from *his* Education and Religion, that they never *will* be ſo; and that ſuch Promiſes never *will*, nor indeed *can* be fulfilled. To be ſure, the Proteſtant Religion, and the Church of *England*, muſt be *extremely*

extremely ſafe under the Protection of *French* Dragoons, headed by a Man whoſe Religion *obliges* him to believe, that the Way in which we worſhip the God and Father of our Lord Jeſus Chriſt, is DAMNING; and his Promiſes of Protection, with ſuch Helps, and under ſuch charitable Sentiments, muſt *of courſe* be extremely ſincere; but let FOLLY be wrote in Capitals on the Forehead of any *Engliſhman* or Proteſtant that believes them. Thus the bloody Queen *Mary*, made the moſt *ſolemn Promiſes* to the *Suffolk* Proteſtants for their Help and Aſſiſtance to raiſe her to the Throne, but as ſoon as ſhe was once ſettled in it, began to fill that County with Blood and Flames *firſt*, as a proper Reward for their ſimple Credulity. Thus ſolemn likewiſe were the Promiſes of the *pretended* Grandfather of this *abjur'd Fugitive*; who upon his coming to the Crown, ſolemnly declared in Council, his Determinations to *preſerve* the Government both in Church and State. This Declaration was then printed and diſpers'd through the Kingdom by *his Permiſſion*, but how ſincere thoſe Promiſes were, his future Conduct abundantly prov'd. The *Bench of Biſhops* were very inſtrumental in preventing his Excluſion from the Throne, and he very *gratefully* rewarded them for it with a *Priſon*: And in ſhort, fill'd up the Meaſure of his four Years iniquitous Reign with ſuch innumerable Acts of *oppreſſive* Tyranny, as would ſcarcely have ſuited the Meridian of *Turkey*, much leſs that of *England*, and a *Free People*. Every Proteſtant therefore, that is commonly prudent, or has the *leaſt* Acquaintance with the Hiſtory of his *own* Nation, will *never* look upon the Promiſes of *any Romiſh Governor* as carrying with them any other *Intention* of Fulfilment, than as they ſhall eventually terminate in promoting the *Catholic Cauſe*.——But in order to bring about *This miſchievous Device*: We have a *freſh Mail* of theſe Promiſes, the Promiſe in Front is to *remove Grievances*. It requires no great Penetration to divine, what theſe Grievances, which *they* and their *Adherents* complain of, and wiſh to be removed, are.

We have, *truly by the Grace of God*, a *Proteſtant King*. That is one *ſore* Grievance:——We have a *Free Parliament*, expreſſing their utter Abhorrence of this villanous Scheme, and promiſing to ſupport his Majeſty's Crown and Dignity, and the Conſtitution of

England

England with their Lives and Fortunes: Behold another Grievance! ——We have a Body of well-diſpoſed *Clergy*, who have acted in theſe Times of Perplexity like *True Watchmen*, and have not fail'd to alarm the People of their Danger: This is *ſuch* a Grievance, that (to the Honour of the *Engliſh* Clergy be it ſpoken) the pretended *Highland* Prince, thought it worthy his peculiar Notice, in his inſolent Libel of a *Manifeſto*.——We have a Number *of wealthy Merchants* in this Kingdom, 500 of whom were able to raiſe in a few Days Time ſix Million of Money in Defence of this Kingdom againſt a *French* Invaſion.——The Riches and TRADE of Heretics* are indeed a *bitter Grievance*: and it's pity but they ſhould be *eas'd* of *this Burthen*, and the Money put into *good Catholic Hands*, who you know, can diſpoſe of it to much *better* Purpoſes.—We have moreover a *powerful Fleet*, whoſe Commanders, agreeable to the honourable Spirits of *true Britiſh* Sailors, offer'd to ſerve his Majeſty without Salary 'till the Rebellion ſhould be over; this ſame naval Armament is a Grievance inferior to none: and in King *William's* Time, a Conſpiracy was form'd *effectually* to *eaſe us of* this Burthen at once, by a *friendly* Attempt to *poiſon* the *whole Navy*: ——We have in the laſt Place a conſiderable Army, and thro' the Bleſſing of God, *Tandem Triumphans*, *at Length* victorious, headed by the *Royal Youth*, whoſe *innate Courage*, *Zeal* and Indefatigableneſs in this dangerous, as well as fatiguing Campaign, beſpeak him the *genuine Offspring* of that Illuſtrious Houſe, which has ſo often diſtinguiſh'd itſelf, by *coming out willingly to the Battles of the Lord, to the Battles of the Lord againſt the Mighty*, when the *common Liberties* of Mankind, the *Proteſtant Religion*, and the *Suppreſſion of Tyranny* ſtood in need of their Aſſiſtance. And no doubt to be made, but when the *Hoſt* was expos'd at *Rome*, and the Proceſſion made to implore a *Bleſſing* upon this *impious* Undertaking, but in the Language of the *Philiſtin*-Champion of old, *They* curs'd the *Stripling* by THEIR GODS; and grant Almighty God, that their Succeſſes may be always anſwerable to ſuch Dependances! But go

on

* *Urbano Cerri*, in his Inſtructions to Pope *Innocent* XI. calls the TRADE of Heretics one of their *Diabolical* Arts. *Vide* his Account of the State, &c. publiſh'd by Sir *Richard Steele*.

on, THOU, *noble Youth, conquering, and to conquer.* Let a *double Portion of the immortal* DUKE *of Marlborough's* Spirit reſt upon thee, till the *like* triumphant Laurels wreath *thy* Brows:——But not to *wither* in the *ſame* Shade of *black Ingratitude*, like his; meet thou with a *better Fate*, than he: whoſe *Conqueſts* were his *Crimes*; whoſe *Glories*, to the *Triumph* of the *Daughters* of our *French Philiſtines* were his *Diſgraces*, but who would have been ſecur'd from them *himſelf*, could he patiently have permitted them to have come upon his *Country.* But to return: Theſe are the *Grievances* they would willingly *deliver* us from; or in the Language of the Text, theſe are the *miſchievous Devices* they imagined againſt us. They *miſchievouſly imagin'd* to dethrone our Proteſtant King, indiſputably deſcended from Royal Anceſtors, and place a Creature in his room who has almoſt all the Marks of being *ſpurious* and *ſuppoſitious*, which Suſpicion can ſurmiſe, or we would deſire him *to* have: brought up moreover at the Feet of his *Gamaliel, the Roman Pontif*; inſtructed in all the Cruelties and Policies of his *unchriſtian* Religion, and who if he comes in upon us now, will come in, not only like a *Bear bereaved of her Whelps*, for the Injuries he *fancies* he has been receiving from us ſo long; but in the *Spirit* and *Power* of the *French King* likewiſe, who is ſenſible by long Experience, that *Great-Britain* is, and has been the ſole impediment to his impoſing Laws upon all *Europe.*

A Free People, born, thro' the Indulgence of Heaven to Liberty, and where the meaneſt Peaſant enjoys his own *Cottage*, with greater Security than a *French Peer* his *Seat*, was *miſchievouſly* intended to have been bound in the Chains of Servitude, to have follow'd the Chariot-Wheels, and adorn'd the Triumphs of *France.*—Slavery to a Monarch of our *own*, would be dreadful enough, but the Slavery of *Engliſhmen* to a *French King*, whoſe *Fleurs de Lis* have ſo often trembled at the Name of *England*——the Thought is inſupportable, and *worſe* than Death itſelf.

This flouriſhing *trading* Kingdom, one of the greateſt Marts upon the Globe, muſt of courſe been only as a *Quay* for the *French* King, and to have been ſurvey'd by his Officers, for——*Why ſhould Damage grow to the Hurt of* THE KING? *Ezra* IV. 22.

NOW

The Temples of *Great-Britain*, where the pure unmixed Religion of Jesus is taught in its *native Simplicity*, were *mischievously* imagin'd to have been fill'd with all the *Fooleries* and *Popperies of the Romish Religion*, which has put such a Fool's Coat upon the simple Gospel of Christ, that if Christ or any of his Apostles were to come upon Earth again, and enter a *Romish* Chappel, they would wonder *what they were about*, and would not *easily* discover the Face of the Religion *themselves* had planted. The Dependance upon the Merits of Christ *alone*, That Great Fundamental Article of the Christian Faith, must have been converted into a Dependance upon the Merits of Saints joyned *with* them, though the Scriptures tell us, That *He trod the Winepress of his Father's Wrath alone*, and through his *Stripes only we are healed*. The Two Positive Rites *only*, which Christ has ordain'd in his Church, must not only have been fring'd about with such a Bundle of *Ceremonial Rags*, as make them rather the *Sport* of *Infidelity*, than create a *Reverence*, but innumerable other Rites must have been *absolutely* injoyn'd likewise, of——" *Mystical Exorcisms, Clerical Shavings, Crossings,* " *Creepings to the Wooden-Cross, Incensing, burning of Candles* " *at Noon-day, christening of Bells, buying of Masses, and other* " *holy Geer, superstitious Hallowings of Candles, Wax, Ashes,* " *Salt, and Water*," with innumerous other *significant* or (if you please) *insignificant* pontifical Solemnities; and all these *pretious* Things, though they serve no other End but to make Christianity ridiculous, must not only have been introduc'd into our Churches, but the Disputers against them, must have had their Minds *enlightned*, by the *meek* and unanswerable Arguments of *Fire and Faggot*. Let no Man be so weak as to flatter himself, that these Things would not have been the Consequence of establishing the *Mock Prince* and *his Religion here*, for if the *same Principles*, and *the same Religion* put them upon these Cruelties in the *Marian* Days, will not the *same Principles*, and the *same Religion*, have the *same Effects* in *our* Days? I own that to my very great Surprize, I have *sometimes* met with Protestants, from whom one might expect *more* Knowledge, who have been so *weakly* good-natur'd, as to imagin their Conduct would be altered *now*, though if we ask'd them the Reason, why?

they could give no Shadow of Reaſon for ſuch Sentiments; but Papiſts *themſelves* take Care that theſe good-natur'd Sentiments about them ſhould not get Ground with *conſiderate* People: They *themſelves* take Care to convince us, that their Principles and Practices are *exactly* the ſame *now*, as they were ſeveral hundred Years ago; in a Word that they are the true *Children* of them, that *kill'd* the Prophets; by preſenting us every now and then, with ſomething of the *ſame Sort*.——Witneſs the VERY RECENT Inſtance of Mr. *John Couſtos*, who is *now* reſiding in the City of *London*, and has lately undergone ſeveral of their Inquiſitorial TORTURES, and thoſe *ſeveral Times repeated* by thoſe black Miniſters of Death in the HOLY OFFICE at *Lisbon*: The laſt of which was *only* bringing his Backbone and Breaſt together, by the friendly Help of an Iron Chain twiſted ſeveral Times round his Body. He was happily releas'd at the Inſtance of his Sacred Majeſty KING *GEORGE*, and has lately printed his own fearful Caſe himſelf, to which I refer you. The Original *pretended* Cauſe was his being a † *Free-Maſon*, but when

† One Thing is ſo peculiarly remarkable in the Caſe of this unhappy Gentleman, that it ought not to be omitted. — He had told them in one of his Examinations, on the Subject of Maſonry, that one of the Society's Rules, was to do *Good to all*, and relieve *any* Object of Compaſſion without any *Diſtinction* of Religion whatever. This put the *Good Fathers* in a Rage, and after the opprobrious Name of LIAR, bid him point out *any* Inſtance where HE had acted agreeable to this Rule. He refer'd them immediately to Three.

I. To a Child-bed Woman, a *Papiſt*, under *great* Miſery and Diſtreſs, whom he had reliev'd with a whole Moidore.

II. To the *Franciſcan Fathers*, to whom he had contributed ¼ of a Moidore, to enable them to build their CONVENT which had been lately burnt down.

III. To a poor *Roman Catholic*, with a *large Family*, and in the utmoſt *Diſtreſs*; whom He and only Six more of the Society reliev'd with the noble Contribution of *Ten Moidores*, to enable him to ſet up again, and ſupport his Family. But *none of theſe Things moved* THEM: Theſe were conſider'd as no Circumſtances *in his* Favour: They were only SPLENDID SINS; done *out* of the Pale of the *Church*; nor had any Effects in preventing theſe *Tender Fathers* from ordering him to the TORTURE: For then they would have loſt the *Pleaſure* of hearing his GROANS.

Behold, the true *Genius* and *Spirit* of *Good Catholics*! Acts of the moſt *undiſtinguiſhing Charity*, and univerſal *Benevolence*, the moſt *perfect* Copy of our Saviour's Rule, of *Doing Good to them that hate and perſecute us*, are Virtues, when practis'd by Heretics, of no Eſtimation with *them*. *Why, what Evil hath he done? or the Good that he hath done*, is ſo far from *Cooling*, that it rather *inflames*; and makes them, like their true *Predeceſſors* of old, cry out the MORE EXCEEDINGLY, *away with him, away with him*.

when they had him once ſecure in the *Black Room*, the true Cauſe was his being a *Proteſtant*——and *during* (Page the 49th) *to diſpute the Authority and Infallibility of the Pope.*

If any Man ſhould object and urge the Impropriety of bringing theſe Repreſentations as inconſiſtent with a Day of *Feſtival* and *Rejoycing*, I muſt own my Diſſent from him; for you can *never* have *ſo* true a Senſe of your *Deliverance*, and the *Mercies* of God, as when you ſeriouſly reflect upon, and compare them with the dreadful *Evils* you are delivered *from*: And theſe we find were the Sentiments, and Conduct of God himſelf toward the *Iſraelites*; who in order to keep up in their Minds a conſtant and due Senſe of the *Value* of their Deliverance, frequently reminds them by his Prophet, of the bitter *Evils* they *once* ſuffered *during* the State of their *Egyptian Bondage.*

But leſt I ſhould be thought tedious upon this Head, I will conclude it in a Line or two with only a few more Conſequences which *muſt* have follow'd, if the *miſchievous Device which they imagin'd* had taken Effect.

Every Nobleman in the Nation, created ſince the Revolution, degraded of courſe:——Every Biſhop and Clergyman, thro' the whole Kingdom, degraded and depriv'd; divorc'd from the *Wives* of their *Boſoms*, and the ſacred Pledges of *their* Nuptial Beds deem'd *ſpurious*, and render'd incapable of Inheritance for ever: All Parliamentary Securities wip'd off at a Stroke, and which of courſe would have ſent *Thouſands of Widows and Orphans* into the wide World; —*helpleſs*;—*defenceleſs*; to have periſh'd *unpitied* by *them*, and *incapable* of being reliev'd by us. This, my Brethren, and Countrymen, is a Picture of that ROYAL EXCHANGE which we have heard has been inſolently *drank to* in *public Aſſemblies*, and recommended under the Shelter of *ambiguous* Words, with as much *Wiſdom* as well as *Gratitude*, as the *ſureſt* Way to make a *Proteſtant People Free and Happy.* But nothing can be a Plainer Proof, of the ſuperior Mildneſs of *this*, to that of *former* Reigns, where beſides the *Deprivation of Priveleges and Freeholds*, for Acts of leſs Malignancy, the *noble* and excellent Lord *Ruſſel* was murder'd under the *Form* of *Law*, by that *Butcher Judge Jefferies*, for Words only

ſpoken in his *Hearing*; and which could never by the Laws of the Land have amounted to Treaſon: But if People *are ſo* fond of an *Exchange*, why don't they make it? (they may for *themſelves*) and evidence their Fidelity to the Mountain Monarch, by following his Fortunes? Friendſhip is beſt known in Times of *Diſtreſs*: If they are not *of* us, let them go out *from* us. No doubt but ſuch *faithful Subjects* will meet with all ſuitable Encouragement from the good Cardinal *Tencin*; and if they hone ſo for *French Slavery*, they can make no Scruple of depending upon *French Promiſes* and *French Gratitude*: As for *us*, we are willing to be content, with the *humble* and *plain* Bleſſings of a *Proteſtant King* and *Engliſh Liberties*.

I have thus briefly run over the *miſchievous Devices*, they imagin'd againſt the Nation in *general*, let me conclude this Head with only reminding you of the *miſchievous* Device they imagin'd againſt the ARMY: Determining *before-hand* to give no Quarter upon Succeſs: Intending, you ſee, not a ſimple *Victory* but a *Maſſacre*; not a mere Conqueſt but a *Carnage*: A Pre-reſolution, which muſt ſ every Breaſt with Indignation and Horror, which has the leaſt Spa of true *Courage* as well as *Humanity* remaining in it: But a Reſol tion, very ſuitable to the Genius of *ſuch* a Rebel Army, under th Conduct of ſuch Officers, and embark'd upon *ſuch* an Expeditio You may collect from hence, *what Enemies* you had to deal with, and what *tender Mercies* you were to have expected from them: But here the latter Part of this Verſe, which was the

II. Thing propos'd, ſteps in to our Relief, for theſe were *miſchievous Devices*, which thro' the Bleſſing and Providence of God, *They were not able to perform.*

I make no Scruple of repeating, thro' the *Bleſſing and Providence of God*, though I am not inſenſible, what Reply our Enemies will make to this; that *Bleſſings* and *Providences*, are very *convertible Terms*. We are very ſenſible that *they* have *Bleſſings* and *Providences* of a *quite different* Nature from *ours*. *Their Bleſſings and Providences* are *ſucceſsful Rebellions*, and *cool Maſſacres*. Thus the treacherous and execrable Maſſacre at *Paris*, was *eſteem'd* and *decreed* at *Rome*, a ſingular *Bleſſing and Providence* of God, or elſe

elſe the *meek and holy* Vicar of Chriſt Pope *Gregory* the 13th would never have appointed a *Jubilee all over the Chriſtian World*, nor have gone with his *good* Cardinals in a ſolemn Proceſſion to St. *Mark's*, to return Thanks to GOD for that infernal Butchery: But ſince with *them* theſe curſed Proceedings are eſteem'd *God's Providences*, they *muſt* give us leave to eſteem it a *Providence of God* to be delivered *from* them; and to excuſe us, if we profeſs to diſcover ſome ſignal Marks of the Divine Interpoſition in this *glorious Victory*, over theſe *Northern Salvages*. I will not mention the Superiority of Numbers, for this may be call'd the Caſualties of War, and may perhaps be match'd with oppoſite Paralels; but one Circumſtance I may fairly mention, which has been *conſpicuous through the whole Campaign*; and that is the CONSTANT Terror, which the very NAME of WILLIAM DUKE of CUMBERLAND ſtruck into this *infamous Crew*, from the very *Moment* he appear'd at the Head of the *Britiſh* Forces: and this without any *particular* Reaſon.

'Tis true indeed, that in the Plains of *Fontenoy*, when Multitudes of Deaths were flying thick about him, and Numbers dropping on his Right-hand and on his Left, he ſtood immovable like a Rock, and as if he had been *ſecure of Immortality*, to the great Surprize of the moſt Veteran Officers there; and ſo far indeed gave a noble Specimen of his *innate Virtue* and *Intrepidity* in Danger; and of what we *might* expect from him, when Years ſhould ripen his Judgment: But ſtill, it is no Derogation to the *military Character* of his ROYAL HIGHNESS to ſuppoſe him not *as yet* fully arriv'd to that *perfect* Degree of Knowledge in all the various Intricacies of War as *Veteran Commanders*, experienc'd in the School of long Campaigns: Still he was *but a Youth*; while on the other Hand, the Rebel Army was headed and conducted by many Officers, who had been *Men of War* FROM *their Youths*: One of whom in particular was recommended to the *French King*, as underſtanding the *irregular* Art of War, *better* than any Man in Europe; and *inferior* in the *regular* Art to none. What then, I ſay, *could* be the Reaſon, why the very *Name* of his *Royal Highneſs* ſtruck the Rebels with ſuch a CONSTANT Dread and Panic? To me, I own, it appears to have been the *Finger of God*; the *Old Teſtament Mercies* renew'd to *Great-*

Britain

ſpoken in his *Hearing*; and which could never by the Laws of the Land have amounted to Treaſon: But if People *are ſo* fond of an *Exchange*, why don't they make it? (they may for *themſelves*) and evidence their Fidelity to the Mountain Monarch, by following his Fortunes? Friendſhip is beſt known in Times of *Diſtreſs*: If they are not *of* us, let them go out *from* us. No doubt but ſuch *faithful Subjects* will meet with all ſuitable Encouragement from the good Cardinal *Tencin*; and if they hone ſo for *French Slavery*, they can make no Scruple of depending upon *French Promiſes* and *French Gratitude*: As for *us*, we are willing to be content, with the *humble* and *plain* Bleſſings of a *Proteſtant King* and *Engliſh Liberties*.

I have thus briefly run over the *miſchievous Devices*, they imagin'd againſt the Nation in *general*, let me conclude this Head with only reminding you of the *miſchievous* Device they imagin'd againſt the ARMY: Determining *before-hand* to give no Quarter upon Succeſs: Intending, you ſee, not a ſimple *Victory* but a *Maſſacre*; not a mere Conqueſt but a *Carnage*: A Pre-reſolution, which muſt fill every Breaſt with Indignation and Horror, which has the leaſt Spark of true *Courage* as well as *Humanity* remaining in it: But a Reſolution, very ſuitable to the Genius of *ſuch* a Rebel Army, under the Conduct of ſuch Officers, and embark'd upon *ſuch* an Expedition. You may collect from hence, *what Enemies* you had to deal with, and what *tender Mercies* you were to have expected from them: But here the latter Part of this Verſe, which was the

II. Thing propos'd, ſteps in to our Relief, for theſe were *miſchievous Devices*, which thro' the Bleſſing and Providence of God, *They were not able to perform.*

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Britain

Britain again, Exod. xxiii. 27. *I will send my Fear* BEFORE *thee, I will destroy all this People to whom thou shalt come; and I will make all thine Enemies to turn their Back unto thee.* It is evident these were their *perpetual* Apprehensions of him; and the *Moor of Culloden* happily *prov'd* them to have a just Foundation, for such *prophetic* Apprehensions: For *there*, they fatally found they *imagin'd* such a *mischievous Device, as they were not able to perform.* 'Twas there the *Lord of Battles* made them, which was the

III. Thing proposed, *turn their Backs, when he made ready his Arrows upon his Strings against the Face of them.*

It would be tedious to lay before you all the critical Explanations of the several Phrases in this Verse; therefore shall only content myself with informing you, that the Words in general, according to the Nature of the *Jewish* Language, imply the Destruction of an Enemy in so signal a manner, as if they were *raised* up only as so many *Marks to be shot at*: And this seemed to be pretty near the Case with this Rebel-rout at *Culloden-Moor*; and I do heartily congratulate you upon it. It was not a *stolen* Victory; not the *Effect of meer Stratagem*; not a Work of *Darkness*, not a *slight Skirmish*, but it was a Victory acquir'd in the Face of Open-day; acquired by the Dint of true *British Valour*: A Victory, that the Land *groan'd* for; and in a Word, a Victory, which carries with it, signal Instances of the Interposition of God. For if we reflect on the *few* who fell in the *British* Troops, in Comparison with the *effectual* Loss of the Rebels: The *stubborn* Resistance, which we were all *very apprehensive* of, from their *native Ferity*, and *former Desperation*, we have just Reason to think, that, *this Time*, the *God of Battles* was with *us*, that HE made them turn their Backs; that HE made ready his Arrows upon his Strings against the Face of them, and *dispos'd* them in such a manner as *destin'd* Marks for his Arrows to *play against and destroy.*

Continued *Stretches of Prerogative* have sometimes laid but too unhappy a Foundation for civil Dissentions, but as in this Case there was not the least Shadow of any such Complaint, as it was begun *unprovok'd*, and at a Time, when we were engag'd in War with

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two of the most potent Monarchs in the Universe, for our own and the *Common Liberties* of Mankind, so as this detestable Rebellion was in *every* Circumstance, of the most aggravated Kind, the Almighty appeared in all his Thunder, and shewed his most *exemplary* Indignation against it.——What should follow such a signal Deliverance, and Act of Mercy to us, but the Song of Praise in the

IVth and last Place, *Bethou exalted Lord in thine own Strength, so will we sing and praise thy Power.*

I am sensible that I have detain'd you something longer than the usual Time, but as it is *a joyful and pleasant Thing to be thankful*, exceeding joyful to be thankful on *such* an Occasion, so I am perswaded you are assembled here with *better* Hearts than to be impatient with me for a few Minutes, spent ONLY in *telling you of the Loving Kindness of the Lord, and of the great Things which he hath done for us already, whereof we rejoyce; yea and we* WILL *rejoyce*: Only let our Rejoycing be of such a Nature as shall be *suitable* to the Nature of the Deliverance received, and the Perfections of that God, who is the Author of our Deliverance, the Object and End of all our Praises. *Riot*, *Excess*, and *clamorous* Joy, whenever *these begin*, *religious Praises end*; let our religious Joy be therefore productive of those high and noble *Ends*, for which the great Ruler of Events bestows *at any Time* Deliverances to a People.

We have receiv'd *one Mercy* of this Kind already; but what may be the Success of the following Campaign Abroad, and how far God in his permissive Providence, may suffer that *French* NIMROD *to hunt down* the Earth, this is known only to him in whose Hand are all the Times, Seasons, Kings, and Kingdoms of the Earth: And perhaps this *late Deliverance* may be *only* vouchsaf'd us, to *prove* what *Use* we shall make of it, and to what *Ends* we shall improve it; as therefore *these* Judgments of God, are not merely *fortuitous Events*, but his *appointed* Scourge upon a *sinful* Nation; and as by graciously removing the late impending Danger from us, he has given us an happy Opportunity of Enquiring, *why* we were so severely threaten'd at *first*: Let this Opportunity be seriously embrac'd; and for what Cause soever we shall discover this Visitation to have been sent upon us;——whether for our *National Luxury*,

Lust,

Luſt, or *Pride*, our *Murmurings* and *Diſcontents* amidſt [illegible] *of Plenty, and under the beſt of Governments*; let every Man determine for himſelf, to ſet about removing the *Plague* of his own Heart.——The Threatnings of God having *thus* had the *intended* Effect, which the Divine Mind propos'd in *ſending* them; let us rejoyce unto the Lord, but let it be with *Reverence*. Let not our Rejoycings diſcover themſelves in *Noiſe* and *Tumults*, but let them be the Reſult of a *ſober Mind*, a cool Head, and a Heart properly inflam'd with *religious* Gratitude; as truly *ſenſible* of what we have *juſtly deſerved* at the Hands of God, and of what we are, by his *mere Mercy* deliver'd from.

When the Heart is once inflam'd with theſe Sentiments, the proper Language of the Lips will break out of Courſe, *O Lord! thou haſt not dealed with us after our Sins, nor rewarded us after our Iniquities; therfore not unto us, O Lord, not unto us but unto thy Name be the Praiſe: and let the Inhabitants of* THIS *Land learn Righteouſneſs by thy Judgments which have been* ALREADY *upon it; and determine by the Aſſiſtance of thy Grace to ſin no more, leſt a worſe Thing come upon* them. To theſe Holy *Sentiments, Acknowledgments and Purpoſes*, it would be highly proper to acquaint ourſelves at our leiſure Hours with a moderate Knowledge *at leaſt* of the Hiſtory of our *own Nation*, where we ſhall not only diſcover what a *Deluge* of PLAGUES have *conſtantly* burſt out upon the *Proteſtants of this Land*, from the Thrones of their *Romiſh Princes*:——How *nobly* our Anceſtors have *tug'd and bled* for that *Proteſtant Religion*, and thoſe *civil Liberties*, which *ſome* of their *Degenerate Poſterity*, the ſervile Diſciples of the *Bowſtring* make *ſuch little* account of, and are ſo *ready* to give up.——But we ſhall be able to diſcover clearly the *actual Goodneſs* and *Mercy* of God, in conducting the *illuſtrious Houſe* of HANOVER to the Throne of theſe Kingdoms, under whoſe *auſpicious* Reigns, we have not been put to the Difficulty of *ſtrugling*, but have *quietly* enjoy'd *theſe* Bleſſings, and been *effectually* ſecur'd from *thoſe Plagues*.

Let this be the Model of our *Private* Conduct, and if Providence raiſe us to Places of higher Truſt, and of public Authority in the

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Common-wealth, let us remember the great and awful Importance of that *ſolemn* OATH, by the Virtue of which we *bind* our Souls, not only to ſhew a *negative* but a *poſitive* Obedience likewiſe; and to appear *heartily* in the Protection, of that Government, which protects *us*.

The Magiſtrate, who acts under the Sacred Influence of the *Oath* of God which is upon him, will not only do his utmoſt Endeavours to *prevent* the Enemies of the Government from being *Incorporated* into his BODY; but if at any Time our Intereſt ſhall be ſo ſollicited for the *Freedom* of *any* Man, upon NO *other Merit*, but that of having SPOKEN contemptuouſly of the Royal Family, and inſolently attempted to diſturb the SOBER Rejoycings upon the *Nativity*, and for the *Victory* of his ROYAL HIGHNESS; ſuch a Magiſtrate, I ſay, would make no Scruple of replying upon ſuch an Application; all ſuch Requeſts are *indecent*. *Cenſoriouſneſs* might be apt to charge me with *uſing my* LIBERTY *for a Cloak of Maliciouſneſs*; it would require ſome Time to conſider, how I could render it *fairly* conſiſtent with my *Oath* as a *Chriſtian*, and my *Liberty* as an *Engliſhman*, to make any *Application* for the *Freedom* of any Man, whoſe Inclinations ſhall in *my* Apprehenſion diſcover any Fondneſs for *Slavery*; and in fine, would either proclaim me a very *weak* Man, or elſe render me *almoſt ſuſpected* of being *ſecretly inliſted in the Service of* F——e *and* R——e.

If ſuch was our *private* and *public* Conduct, what a bleſſed Train of Conſequences would follow!—*Rebellion* would ſcarce preſume to lift up her *baleful* Head again; *foreign Nations* would ſet a *higher* Value on our *Friendſhip* and *Alliances*, when we ſhould appear a People ſo *ſteadily uniform* to our *true Intereſts*:—We ſhould not only have a juſt Foundation for applying with *greater* Confidence to the Throne of God in national Diſtreſs at any Time, but, if either our *Foreign* or *Domeſtic* Enemies ſhould be tempted to *imagine theſe miſchievous Devices again*, we ſhould have a *more* rational Foundation to hope, that God would diſable them *from performing* them; would *make them turn their Backs, and make ready his Arrows upon his Strings againſt the Face of them* AGAIN, that ſo AGAIN *we might ſing and praiſe his Power*.

Which God of his, &c.

FINIS.

FINIS.